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# 1001 Quotes By and About Jews

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**601**

"During the winter of 1920 the Union of Socialist Soviet Republics comprised 52 governments with 52 Extraordinary Commissions (Cheka), 52 special sections and 52 revolutionary tribunals, Moreover numberless 'Este-Chekas,' Chekas for transport systems, Chekas for railways, tribunals for troops for internal security, flying tribunals sent for mass executions on the spot. To this list of torture chambers the special sections must be added, 16 army and divisional tribunals. In all a thousand chambers of torture must be reckoned, and if we take into consideration that there existed at this time cantonal Chekas, we must add even more.

Since then the number of Soviet Governments has grown: Siberia, the Crimea, the Far East, have been conquered. The number of Chekas has grown in geometrical proportion.

According to direct data (in 1920, when the Terror had not diminished and information on the subject had not been reduced) it was possible to arrive at a daily average figure for each tribunal: the curve of executions rises from one to fifty (the latter figure in the big centers) and up to one hundred in regions recently conquered by the Red Army. The crises of Terror were periodical, then they ceased, so that it is possible to establish the (modes) figure of five victims a day which multiplied by the number of one thousand tribunals give five thousand, and about a million and a half per annum!" (S.P. Melgounov, p. 104; The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, p. 151)

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**602**

"How to Achieve The New World Order" (Title of book excerpt by Henry Kissinger, in Time magazine (March 1994)).

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**603**

"Let us recall that on July 17, 1918 at Ekaterinenburg, and on the order of the Cheka (order given by the Jew Sverdloff from Moscow) the commission of execution commanded by the Jew Yourowsky, assassinated by shooting or by bayoneting the Czar, Czarina, Czarevitch, the four Grand Duchesses, Dr. Botkin, the man-servant, the woman-servant, the cook and the dog. The members of the imperial family in closest succession to the throne were assassinated in the following night. The Grand Dukes Mikhailovitch, Constantinovitch, Vladimir Paley and the Grand Duchess Elisabeth

Feodorovna were thrown down a well at Alapaievsk, in Siberia. The Grand Duke Michael Alexandrovitch was assassinated at Perm with his suite.

Dostoiewsky was not right when he said: 'An odd fancy sometimes comes into my head: What would happen in Russia if instead of three million Jews which are there, there were three million Russians and eighty million Jews? What would have happened to these Russians among the Jews and how would they have been treated? Would they have been placed on an equal footing with them? Would they have permitted them to pray freely? Would they not have simply made them slaves, or even worse: would they not have simply flayed the skin from them? Would they not have massacred them until completely destroyed, as they did with other peoples of antiquity in the times of their olden history?" (Nicholas Sokoloff, L'enquete judiciaire sur l'Assassinat de la famille imperiale. Payot, 1924; The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, pp. 153-154)

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**604**

"It is really time to give up once and for all the legend according to which the Jews were obliged during the European middle ages, and above all 'since the Crusades,' to devote themselves to usury because all others professions were closed to them. The 2000 year old history of Jewish usury previous to the Middle ages suffices to indicate the falseness of this historic conclusion. But even in that which concerns the Middle ages and modern times the statements of official historiography are far from agreeing with the reality of the facts. It is not true that all careers in general were closed to the Jews during the middle ages and modern times, but they preferred to apply themselves to the lending of money on security. This is what Bucher has proved for the town of Frankfort- on-the-Maine, and it is easy to prove it for many other towns and other countries. Here is irrefutable proof of the natural tendencies of the Jews for the trade of money-lenders; in the Middle ages and later we particularly see governments striving to direct the Jews towards other careers without succeeding." (Warner Sombart, Les Juifs et la vie economique, p. 401; The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, p. 167-168)

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**605**

"Man can only experience good or evil in this world; if God wishes to punish or reward he can only do so during the life of man. it is therefore here below that the just must prosper and the impious suffer." (Kadmi Kohen: Nomades, F. Alcan, Paris, 1929 p. 277; The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, p. 164)

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**606**

"How does the civilized world permit such a state of things to reign over the sixth part of the globe? If there was still a monarchy in Russia, it goes without saying that nobody would admit it. There would be thundering questions in the parliaments of the two hemispheres, fiery protests from all the leagues of the 'Rights of Man,' articles in the indignant newspapers, a rapid and unanimous understanding among all social classes and a whole series of national, economic, diplomatic and military measures for the

destruction of this plague. But present day democracy is much less troubled about it than about a cold of Macdonald or the broken one of Carpentier.

And although the Occidental bourgeoisie knows perfectly well that the Soviet power is its irreconcilable enemy, with which no understanding is possible, that moreover, it would be useless since economically Russia is nothing more than a corpse, nevertheless the flirtation of this bourgeoisie with the Comintern lasts and threatens to become a long romance.

To this question there is only one answer: as in Western Europe international Judaism holds it in its hands political power as strongly as the Jewish Communists hold it in Russia, it does all that is humanly possible to retard the day when the latter will fall." (Weltkampf, Munich, July 1924; The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, p. 156).

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**607**

"In that which concerns the Jews, their part in world socialism is so important that it is impossible to pass it over in silence. Is it not sufficient to recall the names of the great Jewish revolutionaries of the 19th and 20th centuries, Karl Marx, Lassalle, Kurt Eisner, Bela Kuhn, Trotsky, Leon Blum, so that the names of the theorists of modern socialism should at the same time be mentioned? If it is not possible to declare Bolshevism, taken as a whole, a Jewish creation it is nevertheless true that the Jews have furnished several leaders to the Marximalist movement and that in fact they have played a considerable part in it.

Jewish tendencies towards communism, apart from all material collaboration with party organizations, what a strong confirmation do they not find in the deep aversion which, a great Jew, a great poet, Henry Heine felt for Roman Law! The subjective causes, the passionate causes of the revolt of Rabbi Aquiba and of Bar Kocheba in the year 70 A.D. against the Pax Romana and the Jus Romanum, were understood and felt subjectively and passionately by a Jew of the 19th century who apparently had maintained no connection with his race!

Both the Jewish revolutionaries and the Jewish communists who attack the principle of private property, of which the most solid monument is the Codex Juris Civilis of Justinianus, of Ulpian, etc...are doing nothing different from their ancestors who resisted Vespasian and Titus. In reality it is the dead who speak." (Kadmi Kohen: Nomades. F. Alcan, Paris, 1929, p. 26; The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, pp. 157-158)

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**608**

"No traveller has seen a plot of ground ploughed by Jews, a manufacture created or supplied by them. In every place into which they have penetrated they are exclusively given up the trades of brokers, dealers in second hand goods and usurers, and the richest amongst them then become merchants, chandlers and bankers. The King of Prussia wished to establish them in his States and make them citizens; he has been obliged to give up his idea because he has seen he would only be multiplying the class of retailers and usurers. Several Princes of Germany and barons of the Empire have summoned them to their states, thinking to gain from them great advantages

for their commerce; but the stock-jobbing of the Jews and their usury soon brought into their hands the greater part of the current coin in these small countries which they impoverished in the long run." (Official Report of Baron Malouet to M. de Sartinne on the demands of the Portuguese Jews in 1776; The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, p. 167)

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**609**

"It may seem amazing to some readers, but it is not the less a fact that a considerable number of delegates [to the Peace Conference at Versailles] believed that the real influences behind the Anglo-Saxon people were Jews...The formula into which this policy was thrown by the members of the conference, whose countries it affected, and who regarded it as fatal to the peace of Eastern Europe ends thus: Henceforth the world will be governed by the Anglo-Saxon peoples, who, in turn, are swayed by their Jewish elements." (Dr. E.J. Dillion, The inside Story of the Peace Conference, pp. 496-497; The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, p. 170)

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**610**

"An intelligent man, thoroughly familiar with the newspapers, can, after half an hour conversation, tell anyone what newspaper he reads...even high prelates of Rome, even Cardinals Amette and Mercier show themselves more influenced by the Press of their country than they themselves probably realize...often I have noticed that it is according to his newspaper that one judges the Papal Bull or the speech of the Prime Minister." (J. Eberle, Grossmacht Press, Vienna, 1920; The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, p. 171)

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**611**

"The corruption does not consist in the government exercising influence on the Press; such pressure is often necessary; but in the fact that it is exercised secretly, so that the public believes that it is reading a general opinion when in reality it is a minister who speaks; and the corruption of journalism does not consist in its serving the state, but in its patriotic convictions being in proportion to the amount of a subsidy." (Eberle, p. 128, Grossmacht Press, Vienna, p. 128; The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, 173)

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**612**

"The great telegraphic agencies of the world which are everywhere the principal source of news for the Press (just as wholesale businesses supply the retailers), which spreads far and wide that which the world should know or should not know, and in the form which they wish, these agencies are either Jewish property or obey Jewish direction. The situation is the same for the smaller agencies which supply news to the newspapers of less importance, the great publicity agencies which receive commercial advertisements and which then insert them in the newspapers at the price of

a large commission for themselves, are principally in the hands of the Jews; so are many provincial newspapers. Even when the Jewish voice is not heard directly in the Press, there comes into play the great indirect influences, Free Masonry, Finance, etc.

In many places Jews content themselves with this hidden influence, just as in economic life they consider Joint-Stock companies as the most profitable. The editors may quite well be Aryans, it is sufficient that in all important questions they should stand for Jewish interests, or at least that they should not oppose them. This is achieved nearly always by the pressure of advertisement agencies." Eberle, Grossmacht Press, Vienna, p. 204; The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, p. 174)

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**613**

"The Jewish Press of Vienna sold everything, put everything at a price, artistic fame as well as success in business. No intellectual production, no work of art has been able to see the light of day and reach public notice, without passing by the crucible of the Jewish Press, without having to submit to its criticism or to pay for its approval. If an artist should wish to obtain the approbation of the public, he must of necessity bow before the all powerful Jewish journals. If a young actress, a musician, a singer of talent should wish to make her first appearance and to venture before a more of less numerous audience, she has in most cases not dared to do so, unless after paying tribute to the desires of the Jews. Otherwise she would experience certain failure. It was despotic tyranny re-established, this time for the profit of the Jews and brutally exercised by them in all its plentitude.

Such as it is revealed by its results, the Viennese Press dominated by Judaism, has been absolutely disastrous. It is a work of death which it has accomplished. Around it and outside it all is void. In all the classes of the population are the germs of hatred, the seeds, of discord and of jealously, dissolution and decomposition." F. Trocase, L'Autriche juive, 1898, A. Pierret, ed., Paris; The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, pp. 175-176)

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**614**

"When I first began to write on Revolution a well known London Publisher said to me; 'Remember that if you take an anti-revolutionary line you will have the whole literary world against you.' This appeared to me extraordinary. Why should the literary world sympathize with a movement which, from the French revolution onwards, has always been directed against literature, art, and science, and has openly proclaimed its aim to exalt the manual workers over the intelligentsia? 'Writers must be proscribed as the most dangerous enemies of the people' said Robespierre; his colleague Dumas said all clever men should be guillotined. The system of persecutions against men of talents was organized...they cried out in the Sections (of Paris) 'Beware of that man for he has written a book.' Precisely the same policy has been followed in Russia under moderate socialism in Germany the professors, not the 'people,' are starving in garrets. Yet the whole Press of our country is permeated with subversive influences. Not merely in partisan works, but in manuals of history or literature for use in schools, Burke is reproached for warning us against the French Revolution and Carlyle's panegyric is applauded. And whilst every slip on the part of an anti-

revolutionary writer is seized on by the critics and held up as an example of the whole, the most glaring errors not only of conclusions but of facts pass unchallenged if they happen to be committed by a partisan of the movement. The principle laid down by Collot d'Herbois still holds good: 'Tout est permis pour quiconque agit dans le sens de la revolution.'

All this was unknown to me when I first embarked on my work. I knew that French writers of the past had distorted facts to suit their own political views, that conspiracy of history is still directed by certain influences in the Masonic lodges and the Sorbonne [The facilities of literature and science of the University of Paris]; I did not know that this conspiracy was being carried on in this country. Therefore the publisher's warning did not daunt me. If I was wrong either in my conclusions or facts I was prepared to be challenged. Should not years of laborious historical research meet either with recognition or with reasoned and scholarly refutation?

But although my book received a great many generous appreciative reviews in the Press, criticisms which were hostile took a form which I had never anticipated. Not a single honest attempt was made to refute either my French Revolution or World Revolution by the usual methods of controversy; Statements founded on documentary evidence were met with flat contradiction unsupported by a shred of counter evidence. In general the plan adopted was not to disprove, but to discredit by means of flagrant misquotations, by attributing to me views I had never expressed, or even by means of offensive personalities. It will surely be admitted that this method of attack is unparalleled in any other sphere of literary controversy." (N.H. Webster, Secret Societies and Subversive Movements, London, 1924, Preface; The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, pp. 179-180)

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**615**

"If this hostility, even aversion, had only been shown towards the Jews at one period and in one country, it would be easy to unravel the limited causes of this anger, but this race has been on the contrary an object of hatred to all the peoples among whom it has established itself. It must be therefore, since the enemies of the Jews belonged to the most diverse races, since they lived in countries very distant from each other, since they were ruled by very different laws, governed by opposite principles, since they had neither the same morals, nor the same customs, since they were animated by unlike dispositions which did not permit them to judge of anything in the some way, it must be therefore that the general cause of anti-Semitism has always resided in Israel itself and not in those who have fought against Israel." (Bernard Lazare, L'Antisemitism, The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, p. 183)

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**616**

"What virtues and what vices brought upon the Jew this universal enmity? Why was he in turn equally maltreated and hated by the Alexandrians and the Romans, by the Persians and the Arabs, by the Turks and by the Christian nations? Because everywhere and up to the present day, the Jew was an unsociable being. Why was he unsociable? Because he was exclusive and his exclusiveness was at the same time political and religious, or, in

other words, he kept to his political, religious cult and his law. (B. Lazare, L'Antisemitism, p. 3)

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**617**

"They [Jews] were always malcontents. I do not mean to suggest by that they have been simply fault-finders and systematic opponents of all government, but the state of things did not satisfy them; they were perpetually restless, in the expectation of a better state which they never found realized. Their ideal as not one of those which is satisfied with hope, they had not placed it high enough for that, they could not lull their ambition with dreams and visions. They believed in their right to demand immediate satisfactions instead of distant promises. From this has sprung the constant agitation of the Jews.

The causes which brought about the birth of this agitation, which maintained and perpetuated it in the soul of some modern Jews, are not external causes such as the effective tyranny of a prince, of a people, or of a harsh code; they are internal causes, that is to say, which adhere to the very essence of the Hebraic spirit. In the idea of God which the Jews imagined, in their conception of life and of death, we must seek for the reasons of these feelings of revolt with which they are animated." (B. Lazare, L'Antisemitism, p. 306; The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, 185-186)

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**618**

"When some Jews say that they consider themselves as a religious sect, like Roman Catholics or Protestants, they do not analyze correctly their own attitude and sentiments...Even if a Jew is baptized or, that which is not necessarily the same thing, sincerely converted to Christianity, it is rare if he is not still regarded as a Jew; his blood, his temperament and his spiritual particularities remain unchanged." (The Jew and the Nation, Ad. Lewis, the Zionist Association of West London; The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, 187)

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**619**

"The principle of human equality prevents the creation of social inequalities. Whence it is clear why neither Arabs nor the Jews have hereditary nobility; the notion even of 'blue blood' is lacking. The primary condition for these social differences would have been the admission of human inequality; the contrary principle, is among the Jews, at the base of everything. The accessory cause of the revolutionary tendencies in Jewish history resides also in this extreme doctrine of equality. How could a State, necessarily organized as a hierarchy, subsist if all the men who composed it remained strictly equal? What strikes us indeed, in Jewish history is the almost total lack of organized and lasting State...Endowed with all qualities necessary to form politically a nation and a state, neither Jews nor Arabs have known how to build up a definite form of government. The whole political history of these two peoples is deeply impregnated with undiscipline. The whole of Jewish history...is filled at every step with 'popular movements' of which the material reason eludes us. Even more, in Europe, during the 19th and 20th centuries the part played by the Jews in all Revolutionary Movements is

Considerable. And if, in Russia, previous persecution could perhaps be made to explain this participation, it is not at all the same thing in Hungary, in Bavaria, or elsewhere. As in Arab history the explanation of these tendencies must be sought in the domain of psychology." (Kadmi Cohen, pp. 76-78; The Secret Powers Behind Revolution, by Vicomte Leon de Poncins, pp. 192-193)

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**620**

"To his unsociability the Jew added exclusiveness. Without the Law, without Judaism to practice it, the world would not exits, God would make it return again into a state of nothing; and the world will not know happiness until it is subjected to the universal empire of that [Jewish] law, that is to say, to the Empire of the Jews. In consequence the Jewish people is the people chosen by God as the trustee of his wishes and desires; it is the only one with which the Divinity has made a pact, it is the elected of the Lord...This faith in their predestination, in their election, developed in the Jews an immense pride; They come to look upon non-Jews with contempt and often with hatred, when patriotic reasons were added to theological ones." (B. Lazare, L'Antisemitism, pp. 8-9; The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, 184-185)

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**621**

"There is in the destiny of the race, as in the Semitic character a fixity, a stability, an immortality which impress the mind. One might attempt to explain this fixity by the absence of mixed marriages, but where could one find the cause of this repulsion for the woman or man stranger to the race? Why this negative duration? There is consanguinity between the Gaul described by Julius Caesar and the modern Frenchman, between the German of Tacitus and the German of today. A considerable distance has been traversed between that chapter of the 'Commentaries' and the plays of Moliere. But if the first is the bud the second is the full bloom.

Life, movement, dissimilarities appear in the development of characters, and their contemporary form is only the maturity of an organism which was young several centuries ago, and which, in several centuries will reach old age and disappear.

There is nothing of this among the Semites [here a Jew is admitting that the Jews are not Semites]. Like the consonants of their [again he makes allusion to the fact that the Jews are not Semites] language they appear from the dawn of their race with a clearly defined character, in spare and needy forms, neither able to grow larger nor smaller, like a diamond which can score other substances but is too hard to be marked by any." (Kadmi Cohen, Nomades, pp. 115-116; The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, 188)

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**622**

"It would however be incomplete in this respect if we did not join to it, cause or consequence of this state of mind, the predominance of the idea of Justice. Moreover and the offset is interesting, it is the idea of Justice, which in concurrence, with the passionalism of the race, is at the base of Jewish

revolutionary tendencies. It is by awakening this sentiment of justice that one can promote revolutionary agitation. Social injustice which results from necessary social inequality, is however, fruitful: morality may sometimes excuse it but never justice.

The doctrine of equality, ideas of justice, and passionalism decide and form revolutionary tendencies. Undiscipline and the absence of belief in authority favors its development as soon as the object of the revolutionary tendency makes its appearance. But the 'object' is possessions: the object of human strife, from time immemorial, eternal struggle for their acquisition and their repartition. This is Communism fighting the principle of Private Property.

Even the instinct of property, moreover, the result of attachment to the soil, does not exist among the Jews, these nomads, who have never owned the soil and who have never wished to own it. Hence their undeniable communist tendencies from the days of antiquity." (Kadmi Cohen, pp. 81-85; Secret Powers Behind Revolution, by Vicomte Leon de Poncins, pp. 194-195)

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**623**

"Judaism presents a unique phenomenon in the annals of the world, of an indissoluble alliance, of an intimate alloy, of a close combination of the religious and national principles...

There is not only an ethical difference between Judaism and all other contemporary religions, but also a difference in kind and nature, a fundamental contradiction. We are not face to face with a national religion but with a religious nationality." (G. Batault, Le probleme juif, pp. 65-66; The Secret Powers Behind Revolution, by Vicomte Leon de Poncins, 197)

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**624**

"The passionate enthusiasm could take them far, up to the end: it could decide the disappearance of the race by a succession of deadly follies...But this intoxication had its antidote, and this disorder of the mind found its corrective in the conception and practice of a positive utilitarianism...The frenzy of the abstractions does not exclude the arithmetic of interest. Sometimes straying in Heaven the Jew does not, nevertheless, lose his belief in the Earth, in his possessions and his profits. Quite the contrary! Utilitarianism is the other pole of the Jewish soul. All, let us say, in the Jew is speculation, both of ideas and of business; and in this last respect, what a lusty hymn has he not sung to the glorification of worldly interests! The names of Trotsky and of Rothschild mark the extent of the oscillations of the Jewish mind; these two limits contain the whole of society, the whole of civilization of the 20th century." (Kadmi Cohen, pp. 88, 156; The Secret Powers Behind Revolution, by Vicomte Leon de Poncins, pp. 194-195)

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**625**

"From the ethical standpoint two kinds of Jews are usually distinguished; the Portuguese branch and the German [Khazar; Chazar] branch (Sephardim and Askenazim).

But from the psychological standpoint there are only two kinds: the Hassidim and the Mithnagdim. In the Hassidim we recognize the Zealots. They are the mystics, the cabalists, the demoniancs, the enthusiasts, the disinterested, the poets, the orators, the frantic, the heedless, the visionaries, the sensualists. They are the Mediterranean people, they are the Catholics of Judaism, of the Catholicism of the best period. They are the Prophets who held forth like Isaiah about the time when the wolf will lie down with the lamb, when swords will be turned into plough shares for the plough of Halevy, who sang: 'May my right hand wither if I forget thee O Jerusalem! May my tongue cleave to the roof of my mouth if I pronounce not thy name,' and who in enthusiastic delirium upon landing in Palestine kissed the native soil and disdained the approach of the barbarian whose lance transfixed him. They are the thousands and thousands of unfortunates, Jews of the Ghettos, who during the Crusades, massacred one another and allowed themselves to be massacred...

The Mithnadgim, are the Utilitarians, the Protestants of Judaism, the Nordics. Cold, calculating, egoistic, positive, they have on their extreme flank vulgar elements, greedy for gain without scruples, determined to succeed by hook or by crook, without pity.

>From the banker, the collected business man, even to the huckster and the usurer, to Gobseck and Shylock, they comprise all the vulgar herd of beings with hard hearts and grasping hands, who gamble and speculate on the misery, both of individuals and nations. As soon as a misfortune occurs they wish to profit by it; as soon as a scarcity is known they monopolize the available goods. Famine is for them an opportunity for gain. And it is they, when the anti-Semitic wave sweeps forward, who invoke the great principle of the solidarity due to the bearers of the Torch...This distinction between the two elements, the two opposite extremes of the soul has always been." (Dadmi Cohen, p. 129-130; The Secret Powers Behind Revolution, by Vicomte Leon de Poncins, 195-195)

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**626**

"As for the final result of the Messianic revolution it will always be the same...the nations will be converted to Judaism and will obey the law, or else they will be destroyed, and the Jews will be the masters of the world." (G. Batault, Le probleme juif, p. 135; The Secret Powers Behind Revolution, by Vicomte Leon de Poncins, pp. 203-204)

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**627**

"We shall have Palestine whether you wish it or not. You can hasten our arrival or retard it, but it would be better for you to help us, for, unless you do so, our constructive power will be transformed into a destructive power which will overturn the world." (Judische Rundschu, No. 7, 1920; See Rosenberg's, Der Staatsfeindliche Sionismus, The Secret Powers Behind Revolution, by Vicomte Leon de Poncins, p. 205)

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**628**

"The idea of God, the image of God, such as it is reflected in the Bible, goes through three distinct phases. The first stage is the Higher Being, thirsty for

blood, jealous, terrible, war-like. The intercourse between the Hebrew and his God is that of an inferior with s superior whom he fears and seeks to appease.

The second phase the conditions are becoming more equal. The pact concluded between God and Abraham develops its consequences, and the intercourse becomes, so to speak, according to stipulation. In the Talmudic Hagada, the Patriarchs engage in controversies and judicial arguments with the Lord. The Tora and the Bible enter into these debate and their intervention is preponderant. God pleading against Israel sometimes loses the lawsuit. The equality of the contracting parties is asserted. Finally the third phase the subjectively divine character of God is lost. God becomes a kind of fictitious Being. These very legends, one of which we have just quoted, for those who know the keen minds of the authors, give the impression, that they, like their readers, of their listeners, look upon God in the manner of a fictitious being and divinity, at heart, from the angle of a personification, of a symbol of the race [This religion has a code: The Talmud]." (Kadmi Cohen, Nomades, p. 138; The Secret Powers Behind Revolution, by Vicomte Leon de Poncins, 197-198)

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**629**

"An energetic, lively and extremely haughty people, considering itself superior to all other nations, the Jewish race wished to be a Power. It had an instinctive taste for domination, since, by its origin, by its religion, by its quality of a chosen people which it had always attributed to itself [since the Babylonian Captivity], it believed itself placed above all others. To exercise this sort of authority the Jews had not a choice of means, gold gave them a power which all political and religious laws refuse them, and it was the only power which they could hope for. By holding this gold they became the masters of their masters, they dominated them and this was the only way of finding an outlet for their energy and their activity...The emancipated Jews entered into the nations as strangers...They entered into modern societies not as guests but as conquerors. They had been like a fenced-in herd. Suddenly the barriers fell and they rushed into the field which was opened to them. But they were not warriors...They made the only conquest for which they were armed, that economic conquest for which they had been preparing themselves for so many years...The Jew is the living testimony to the disappearance of the state which had as its basis theological principles, a State which anti-Semitic Christians dream of reconstructing. The day when a Jew occupied an administrative post the Christian State was in danger: that is true and the anti-smites who say that the Jew has destroyed the idea of the state could more justly say that the entry of Jews into society has symbolized the destruction of the state, that is to say the Christian State." (Bernard Lazare, L'Antisemitisme, pp. 223, 361; The Secret Powers Behind Revolution, by Vicomte Leon de Poncins, pp. 221-222)

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**630**

"Pharisaism became Talmudism...But the spirit of the Ancient Pharisee survives unaltered. When the Jew...studies the Talmud, he is actually repeating the arguments used in the Palestinian academies. From Palestine to Babylonia; from Babylonia to North Africa, Italy, Spain, France and Germany; from these to Poland, Russia and eastern Europe generally,

ancient Pharisaism has wandered..." (The Pharisees, by Louis Finkelstein, Foreword, Vol. 1).

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**631**

"We always come back to the same misunderstanding. The Jews because of their spirit of revolt, their exclusiveness and the Messianic tendencies which animate them are in essence revolutionaries, but they do not realize it and believe that they are working for 'progress.'...but that which they call justice is the triumph of Jewish principles in the world of which the two extremes are plutocracy and socialism. Present day Anti-Semitism is a revolt against the world of today, the product of Judaism." (The Secret Powers Behind Revolution, by Vicomte Leon de Poncins, p. 225)

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**632**

"No better title than The World significance of the Russian Revolution could have been chosen, for no event in any age will finally have more significance for our world than this one. We are still too near to see clearly this Revolution, this portentous event, which was certainly one of the most intimate and therefore least obvious, aims of the world-conflagration, hidden as it was at first by the fire and smoke of national enthusiasms and patriotic antagonisms.

You rightly recognize that there is an ideology behind it and you clearly diagnose it as an ancient ideology. There is nothing new under the sun, it is even nothing new that this sun rises in the East...For Bolshevism is a religion and a faith. How could these half converted believers ever dream to vanquish the 'Truthful' and the 'Faithful' of their own creed, these holy crusaders, who had gathered round the Red Standard of the Prophet Karl Marx, and who fought under the daring guidance, of these experienced officers of all latter-day revolutions, the Jews?

There is scarcely an even in modern Europe that cannot be traced back to the Jews...all latter-day ideas and movements have originally spring from a Jewish source, for the simple reason, that the Jewish idea has finally conquered and entirely subdued this only apparently irreligious universe of ours...

There is no doubt that the Jews regularly go one better or worse than the Gentile in whatever they do, there is no further doubt that their influence, today justifies a very careful scrutiny, and cannot possibly be viewed without serious alarm. The great question, however, is whether the Jews are conscious or unconscious malefactors. I myself am firmly convinced that they are unconscious ones, but please do not think that I wish to exonerate them." (The Secret Powers Behind Revolution, by Vicomte Leon de Poncins, p. 226)

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**633**

"The Talmud derives its authority from the position held by the ancient (Pharisee) academies. The teachers of those academies, both of Babylonia and of Palestine, were considered the rightful successors of the older Sanhedrin...At the present time, the Jewish people have no living central

authority comparable in status to the ancient Sanhedrins or the later academies. Therefore, any decision regarding the Jewish religion must be based on the Talmud as the final resume of the teaching of those authorities when they existed." (The Jews - Their History, Culture, and Religion, by Rabbi Louis Finkelstein, Vol. 4, p. 1332, Jewish Publication Society of America, 1949)

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**634**

"The Talmud: Heart's Blood of the Jewish Faith..." (November 11, 1959, New York Herald Tribune, based on The Talmud, by Herman Wouk).

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**635**

"The Jews as outcasts: Jews have been a wondering people from the time of the beginning. History is filled with preemptory edicts, expelling Jews from where they had made their homes. At times the edicts were the result of trumped up charges against the Jews or Judaism, and later proved to be false. At other times they were the consequence of economic situation, which the authorities believed would be improved if the Jews were removed. Almost always the bands were only temporary as below. The culminate impact on the psychic on the Jewish people however, has been traumatic. And may very well be indelible. The following is a list, far from complete. Hardly a major Jewish community has not been expelled by its Host Country. Only to be let back in again, later to be expelled once more." (Jewish Almanac 1981, p. 127)

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**636**

"The Talmud is to this day the circulating heart's blood of the Jewish Religion. Whatever laws, customs or ceremonies we observe - whether we are orthodox, conservative, reform or merely spasmodic sentamentalists = we follow the Talmud. It is our Common Law." (The Talmud, by Herman Wouk)

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**637**

"The full history of the interlocking participation of the Imperial German Government and international finance in the destruction of the Russian Empire is not yet written...It is not a mere coincidence that at the notorious meeting held at Stockholm in 1916, between the former Russian Minister of the Interior, Protopopoff, and the German Agents, the German Foreign Office was represented by Mr. Warburg, whose two brothers were members of the international banking firm, Kuhn, Loeb and Company, of which the late Mr. Jacob Schiff was a senior member." (The World at the Cross Roads, by Boris Brasol, pp. 70-71; Rulers of Russia, Rev. Denis Fahey, p. 7)

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**638**

"How I Learned to Love the New World Order" (Article by Sen. Joseph R. Biden, Jr. in the Wall Street Journal (April 1992)).

**639**

"It is rather surprising is it not? That which ever way you turn to trace the harmful streams of influence that flow through society, you come upon a group of Jews. In sports corruption, a group of Jews. In exploiting finance, a group of Jews. In theatrical degeneracy, a group of Jews. In liquor propaganda, a group of Jews. Absolutely dominating the wireless communications of the world, a group of Jews. The menace of the movies, a group of Jews. In control of the press through business and financial pressure, a group of Jews. War profiteers, 80 percent of them, Jews. The mezmia of so-called popular music, which combines weak mindedness, with every suggestion of lewdness, Jews. Organizations of anti-Christian laws and customs, again Jews. It is time to show that the cry of bigot is raised mostly by bigots. There is a religious prejudice in this country; there is, indeed, a religious persecution, there is a forcible shoving aside of the religious liberties of the majority of the people. And this prejudice and persecution and use of force, is Jewish and nothing but Jewish.

If it is anti-Semitism to say that Communism in the United States is Jewish, so be it. But to the unprejudiced mind it will look very much like Americanism. Communism all over the world and not only in Russia is Jewish." (International Jew, by Henry Ford, 1922)

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**640**

"The Russian Revolutionary Party of America has evidently resumed its activities. As a consequence of it, momentous developments are expected to follow. The first confidential meeting which marked the beginning of a new era of violence took place on Monday evening, February 14th, 1916, in the East Side of New York City.

It was attended by sixty-two delegates, fifty of whom were 'veterans' of the revolution of 1905, the rest being newly admitted members. Among the delegates were a large percentage of Jews, most of them belonging to the intellectual class, as doctors, publicists, etc., but also some professional revolutionists...The proceedings of this first meeting were almost entirely devoted to the discussion of finding ways and means to start a great revolution in Russia as the 'most favorable moment for it is close at hand.' It was revealed that secret reports had just reached the party from Russia, describing the situation as very favorable, when all arrangements for an immediate outbreak were completed. The only serious problem was the financial question, but whenever this was raised, the assembly was immediately assured by some of the members that this question did not need to cause any embarrassment as ample funds, if necessary, would be furnished by persons in sympathy with the movement of liberating the people of Russia. In this connection the name of Jacob Schiff was repeatedly mentioned." (The World at the Cross Roads, by Boris Brasol - A secret report received by the Imperial Russian General Headquarters from one of its agents in New York. This report, dated February 15th, 1916; The Rulers of Russia, Rev. Denis Fahey, p. 6)

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**641**

"Its doctrines [Judaism] have been carried by Jewish immigrants into the crowded places of the diaspora were Jewish sources Bund branches nourished them, and injected their various into the blood stream of other nations." (Jack B. Tenney, Cry Brotherhood)

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**642**

"For them (the peoples of the Soviet Union) We cherish the warmest paternal affection. We are well aware that not a few of them groan beneath the yoke imposed on them by men who in very large part are strangers to the real interests of the country. We recognize that many others were deceived by fallacious hopes. We blame only the system with its authors and abettors who considered Russia the best field for experimenting with a plan elaborated years ago, and who from there continue to spread it from one of the world to the other." (Encyclical Letter, Divini Redemptoris, by Pope Pius XI; Rulers of Russia, Rev. Denis Fahey, p. 13-14)

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**643**

"Our [Bolshevik] power is based on three things: first, on Jewish brains; secondly, on Lettish and Chinese bayonets; and thirdly, on the crass stupidity of the Russian people." (Red Dusk and the Morrow, Sir Paul Dukes, p. 303; The Rulers of Russia, Rev. Denis Fahey, p. 15)

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**644**

"The Jewish domination in Russia is supported by certain Russians...they (the Jews), having wrecked and plundered Russia by appealing to the ignorance of the working folk, are now using their dupes to set up a new tyranny worse than any the world has known." (The Last Days of the Romanovs, Robert Wilton; Rulers of Russia, Rev. Denis Fahey, p. 15)

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**645**

"We have exterminated the property owners in Russia. We are going to do the same thing in Europe and America." (The Jew, December 1925, Zinobit)

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**646**

"We Jews, who have posed as the saviors of the world. We are today, nothing but the worlds seducers, its destroyers, its incendiaries, its executioners. There is no further doubt that the influence of the Jews today justify a very careful study and cannot possibly be viewed without serious alarm." (The World Significance of the Russian Revolution)

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**647**

"Parasites have to eat so they rob us of our nutrients, they like to take the best of our vitamins and amino acids, and leave the rest to us. Many people become anemic, drowsy after meals is another sign that worms are present.

Certain parasites have the ability to fool the body of the host, into thinking the worms are a part of the body tissue. Therefore the body will not fight the intruder. The host, now works twice as hard to remove both its own waste and that of the parasite." (Parasites The Enemy Within, p.2)

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**648**

"Jews have never, like other people, gone into a wilderness and built up a land of their own. In England in the 13th century, under Edward I, they did not take advantage of the offer by which Edward promised to give them the very opportunity Jews had been crying for, for centuries." After imprisoning the entire Jewish population, in his domain for criminal usury, and debasing the coin of the realm; Edward, before releasing them, put into effect two new sets of laws.

The first made it illegal for a Jew in England to loan money at interest. The second repealed all the laws which kept Jews from the normal pursuits of the kingdom. Under these new statutes Jews could even lease land for a period of 15 years and work it. Edward advanced this as a test of the Jews sincerity when he claimed that all he wanted to work like other people. If they proved their fitness to live like other people inference was that Edward would let them buy land outright and admit them to the higher privileges of citizenship. Did the Jews take advantage of Edwards decree? To get around this law against usury, they invented such new methods of skinning the peasants and the nobles that the outcry against them became greater than ever. And Edward had to expel them to avert a civil war. It is not recorded that one Jew took advantage of the right to till the soil." (Jews Must Live, Samuel Roth)

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**649**

"What they are planning for us; sex, religion, money in the New World Order. Which is more corrupt? The liberal media or the multi-national corporations? Why truly big money wants your children to try drugs, even while they campaign to discourage these evils. How the brilliant scientists have come up with the proven methods to destroy your family. All you have to do is let your guard down." (General von Seckt, Speech delivered on January 24th, 1931, before the Economic Society of Munster, in Westphalia. by C.F. Melville, The Russian Face of Germany, pp. 158-159; The Rulers of Russia, Denis Fahey, pp. 20-21)

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**650**

"The revival of revolutionary action on any scale sufficiently vast will not be possible unless we succeed in utilizing the exiting disagreements between the capitalistic countries, so as to precipitate them against each other into armed conflict. The doctrine of Marx-Engles-Lenin teaches us that all war truly generalized should terminate automatically by revolution. The essential work of our party comrades in foreign countries consists, then, in facilitating the provocation of such a conflict. Those who do not comprehend this know nothing of revolutionary Marxism. I hope that you will remind the comrades, those of you who direct the work. The decisive hour will arrive." (A statement made by Stalin, at a session of the Third International of

Comintern in Moscow, in May, 1938; Quoted in The Patriot, May 25th, 1939; The Rulers of Russia, Rev. Denis Fahey, p. 16).

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